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EVOLUTION

A T Parker
High and Ashland East Side

Discussed by One of America's Leading Thinkers

MOTIVE AND EVOLUTION PROVE CAUSATION.

(By Golden Smith in New York Sun.)

Interest is evidently felt in the question which I have been permitted to treat in your columns, and after the notices and queries which I have received there are points on which I should like, if you will allow me, to set myself right. Let me say that I speak and have spoken throughout as an inquirer, not as a teacher.

1st. I heartily accept evolution and abandon the traditions which it has displaced. I would only be on my guard against being carried away, as by great discoveries we are in danger of being. Evolution as so far revealed, is physical. It has not yet undertaken to account for the higher mind, its gifts, its ideas, its aspirations. I do not suppose that there is any miraculous change if that development is not continuous. Yet there may be an essential change, as there is from the germ to the living man. There is, I believe, as yet no attempt to account for the potentiality of the germ, which in its way is perhaps as great a miracle as the potentiality, intellectual, moral and spiritual, of the physical man alone. I am alone of all races in progressive. This, in itself, is a distinction, absolute and essential, between him and the brutes.

2nd.—I have not broached any extreme doctrine of the freedom of the will. Action, of course, has its spring in motive, motive in character, and the complex influences which form it. I only venture to demand the recognition of a theory as opposed to our consciousness, while by excluding freedom it excludes anything that can be truly called morality or moral judgment of action. It assumes that the motive is the sole factor. To me it appears that there are two—the motive and the volition. In actions which are matter of course, we are not conscious of the quality. In doubtful actions, where there is a conflict of motives, we are. Upon what other theory can moral responsibility or consciousness exist?

3rd. The leaning to orthodoxy, which I have recently expressed, does not go beyond a conviction, drawn from the study, not of theology, but of history, that of all the types of character hitherto produced, the Christian type, founded on a belief in the fatherhood of God and the brotherhood of man, appears to be the happiest and the best. At its birth it encountered alien and hostile influences: Alexandrine theosophy, Oriental asceticism, Byzantine imperialism. Later it encountered the worst influences of all—that of theocracy engendered by the ambition of the monk Hildebrand. Theocracy, that is a system, or anything spiritual, has been the source of the crimes of the Papacy; of the Norman raids upon England and Ireland; the civil wars kindled by papal intrigue in Germany; the extermination of the Albigenses; the Inquisition; Alva's tribunal of blood in the Netherlands; the massacre of St. Bartholomew; the persecution of the Huguenots; Jesuitism and the unspeakable crimes of religious, moral and political, which Jesuitism has wrought. Through all this and in spite of it all, Christian character has preserved itself, and it is still the basis of the world's best civilization. Much that is far outside the Christian creed is still Christian in character and traceable to a Christian source.

4th. I fully admit that society can be regulated by a law framed for mutual protection and general well-being without the religious conscience or other support than general interest. But if individual interests or passion can break this law with impunity, as often

they can, what is there to withhold them from doing it? What is the value of a clean breast?

5th. The fatherhood of God seems to be implied in the Christian belief in the brotherhood of man. By using the phrase, I meant to designate Christianity, not to open the question of Theism, which in itself I have not attempted to deal. It does not seem possible that we should ever have direct proof through human observation and reasoning of the existence of Deity or of the divine aim and will. To some power, and apparently to some moral power, we must owe our being. We can hardly believe that creation planned itself, or that the germ endowed itself with life and provision for development. But what can have been the aim of creation? What can have led to the production of something with all the evil and suffering which Omnipotence must have foreseen? What was there which without such a process were flat, so far as we can see, could not produce. The only thing that presents itself as character, which apparently must be self-formed and developed by resistance to evil. We have had plenty of "evidences" in the manner of Paley, of the Bridgewater Treatises, met by skeptical argument on the other side; but has inquiry yet tried to fathom the mystery of human existence?

6th. One thing for which I have earnestly pleaded is the abolition of clerical tests, which are in fact renunciations of absolute loyalty to truth. Would this involve the dissolution of the churches? I foolishly wish to put an end to the need of spiritual association or to the usefulness of the pastorate so long as we believe in spiritual life. I think I have seen the most gifted minds, such as might have done us the highest service in the quest of truth, condemned to silence by the tests.

BIBLE REVISION.

(By Josephine K. Henry.)

The Pope has ordered a new revision of the Vulgate, or Latin version of the Bible.

The Pope has placed the work in the hands of Abbot Gasquet, the head of the Order of Benedictines, the Abbot to select his learned associates to revise and correct God's word, which has been proclaimed the inerrant and infallible word of God since the last doctoring it had at the hands of the clergy.

I do not know whether the laity will be punished for believing and living up to the mistakes in the version now to be revised. It really seems it would not be just to punish them, but "the ways of providence are past finding out." Bible revision has been going on for ages, and Doctors of Divinity have had a trust in the business. It always seemed to me sacrilegious to be a Doctor of God. Surely the Almighty, the All-Wise, All-Powerful and Perfect God does not need the doctoring of puny men, and it seems to me a perilous presumption to be a D. D. (a Doctor of God). Every prayer offered is an attempt to revise and direct God's methods of dealing with his creatures, and such dictation exaggerates the ego of the dictator and revisor until it seems to annul the will and word of the Father, Son and Holy Ghost. Why should God's word ever have been revised? Surely God knew what he wanted to say to the human race and how to say it.

When an ordinary mortal writes a book it is against the law for others to quote without credit, correct, revise, eliminate and add to the contents; if they do they are held accountable by the author, and the world condemns them as literary purloiners and meddlers. But when God wrote

a book, the whole Christian world proceeded to tear the Divine literary production into shreds, throwing out whole books, revising and interpolating chapters and sentences, declaring that God wrote this, but he did not write that. The inspired word they keep in God's book, and the uninspired word they throw out, and all this time while such liberties with the Bible are being taken, the Divine Author enters not a word of protest against the presumption of "worms in the dust" for tampering with the divine literary production. Surely this is an evidence that God is long suffering under great provocation.

It is written, "Man is made in the image of God" (some men do not reflect great credit on their maker, and cannot certainly be the religious world has never been able to agree as to how much of the Holy Scriptures were written by God, and how much by his creatures, mere men.

The Bible says if you "sin against the spirit" (which you can not be forgiven in this world or the world to come." Surely the Bible revisionists put themselves in jeopardy, like God writes so alarmingly like man, the world can never decide which was which, and now the Pope, God's representative on earth, finds it necessary to make another trial to find out what God did, or did not write.

Does it not seem strange that God should afflict his representative on earth with the gout? Surely he cannot represent divinity as ably or effectually with the gout as without it, but we are taught that

"God moves in a mysterious way, His wonders to perform."

It is claimed that Jehovah, the God of the Jews, wrote the Old Testament. This was before the Son and the Holy Ghost became parts of the God-head—the Trinity, three Gods in one, yet only one God. If Jehovah was the author of the Old Testament, he certainly proves himself not only a writer of the ages before whom all the warriors of the ages appear like tin soldiers. From the murder of Abel, where God begins his book, to the murmurings of Malachi where "Thus saith the Lord: yet I loved Jacob, and I hated Esau and laid his mountains and his heritage for the dragons of the wilderness; where as Edom saith: We are impoverished, but he will return and build the desolate places. Thus saith the Lord: Hosts, they shall build, and I will restore the people against whom the Lord hath indignation, forever."

One has but to read Jehovah's book to find out that the sacred author was a towering giant, a God from Genesis to Malachi, whose last words are: "Let I come and smite the earth with a curse," nearly every page of the Old Testament is drenched in blood, and if all the murders recorded there were counted in comparison, the warfare of nations would appear insignificant. It is to be hoped that the Pope's Bible revisionists will give careful statistics regarding murder, theft, dishonesty, female commodity, lying, deceit, hypocrisy, and cowardice, all of which are taught in one single chapter (Genesis 34), and treated in realistic style throughout the entire book. A Bible student will observe that the divine author considered his finest chapter, for he gives it twice over, word for word. These identical chapters are 19th chapter of 11 Kings, and 37th chapter of Isaiah. God must have considered this the most important part of His book to have repeated it twice over. It is up to the revisionists to interpret this repeated chapter, for it was big time it was explained so that the world may know what bearing it has on the salvation of the human race. We are told to "search the scriptures to find eternal life." All who desire "eternal life" would do so if they could only find out what the Scriptures are, and what they mean.

Certainly, the only twice repeated chapter in the Holy Book must be genuine. A volume could

be written on this one chapter, and the Pope's revisionists should concentrate their learning on it. For the life of me, I cannot see what bearing it has on "eternal life." How Hezekiah, Elkin, Shebna, Rab-shaken, Yirakoh, Gohzan, Haran, Zephaniah, Sennacherib, Andramellach and Shazzer, from the cities of Sepharaim, Hena, and Ivah, lead to "eternal life" cannot be found out by careful reading. Who these celebrities were, or where these cities were the Lord in heaven only knows or ever will know, unless the Pope's revisionists dig up this knowledge.

Two verses of the chapter need special attention. The 28th verse says: "Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my book in thy nose and my bride in thy lips, and I will turn thee back by the way thou comest." Now this book in the nose business would scare the ordinary mortal away from the search for "eternal life," and if one is to be turned back with a book in the nose and a bride in the lips, it would save the pain and humiliation to let the revisionists find the path. But the most startling thing in literature is the 35th verse of this wonderful chapter. It says, "And it came to pass that night the angel of the Lord went out and smote in the camp of the Assyrians a clear hundred four score and five thousand; and when they arose early in the morning, behold they were all dead corpses."

Now what do you think of that? One angel slew 185,000 Assyrians in one night. This exceeds any warlike demonstration from the time of the war in heaven, when Satan was thrown over the battlements, to the battle of Mukden. One angel slew more than have been invaluable in our Civil War, or to Russia in its late unpleasantness with Japan. But think of 185,000 soldiers being slain in one night, and waking up to find themselves dead. Of course, if they had found themselves living corpses the fate and fame of that angel would have been different. If military execution in the Bible is a title to greatness, this angel could certainly "Read his title clear to mansions in the skies."

The 24th verse of this chapter, which also needs the attention of the revisionists, says: "I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places." It does not say who these feet belonged to, but who ever possessed them certainly deserved their name recorded in Holy Writ.

Paul says a pertinent thing in 2 Thessalonians, 2-11, which may shed some light on the wonderful chapter. "God shall send them strong delusion and they shall believe a lie."

The responsibility of Bible revisionists is fearful, for the Bible author shall incur the penalty of having "their names taken out of the Lamb's Book of Life, if they add one jot or tittle" to the Holy Book. So many well meaning searchers of the Scriptures have their passports to heaven by adding to, and taking away, from the Word of the Law, until but little is left but jots and tittles.

But two members of this Trinity were authors. God, the Father, it is claimed, wrote the Old Testament, and the Holy Ghost wrote the New Testament; God the Son wrote no books. He left not a line or a word of his composition. It is recorded by the Holy Ghost that on one occasion God the Son "wrote on the sand." St. Jerome and St. Chrysostom, who are accepted as authority by the Pope, both say God the Son could not write or read either.

When God wrote the Bible he gave it in keeping to the Jews. They were not to read it; he commanded them to "Take the Book of Law and put it into the penalty of the Ark of the Covenant of the Lord your God, that it may be there for a witness against thee." (Deut. 31-26). The ark was to be kept in the holiest recess of the temple, and the high priest was ordered in Leviticus, 16-2, "Not to come at all times into the holy places within the veil before the mercy-seat which is upon the ark, that he die not."

In 1 Samuel 18-19, it is described. (Continued on Page 4.)

PAINE

One of America's Greatest Revolutionary Heroes

HIS PEN AND SOUL

WENT HAND IN HAND.

A GREAT PATRIOT

One would naturally think that after his splendid efforts in America had been crowned with success, he had earned the full reward of a quiet life. But such was not to be. Edmund Burke's "Reflection of the Revolution in France" demanded a reply, and "The Rights of Man" was printed. The work was so popular that it had an immense sale, and revealed so truly the condition of the country and its rulers that it brought down the censure of the government.

The Rights of Man was almost as popular in England as his Common Sense had been in America. In February, 1792, the second part was printed. In May the King issued a proclamation suppressing all seditious and libellous works. That same day the Attorney General commenced a suit against Paine. The trial was appointed for the following December. In September (before the trial) he was elected to the National Convention of France, and was not in England at the time of the trial. He was found guilty.

Paine says: "Every age and generation must be free to act for itself in all cases as the ages and generations which preceded it. The vanity, the presumption of governing beyond the grave is the most ridiculous and insolent of all tyrannies. Man has no property in man, neither has any generation a property in the generations which are to follow."

"I am contending for the right of the living, and against their being killed by, and controlled and contracted for by the manuscript authority of the dead."

"Hereditary succession is a burlesque upon monarchy. It puts it in the most ridiculous light by presenting it as an office which any child or idiot may fill. It requires some talent to be a competent mechanic, but to be a king, requires only the animal figure of man, a sort of breathing automaton. This sort of superstition may last a few years now, but it cannot long resist the awakened reason and interest of man."

He desired to make a Republic of France as he had of America. When he had so far succeeded that Louis XVI was dethroned and the Revolutionary work done in one direction, he was hanged by the guillotine for the death of the king, and not only that but was punished against capital punishment in general. The Republicans of France had no such conception of liberty as had Thomas Paine, and his desire to preserve the life of the man, after the death of the king, brought him trouble; brought his almost to the guillotine.

He was imprisoned as a foreigner by those he had tried to teach the meaning of liberty. No wonder he exclaimed: "Ah France! Thou hast ruined the character of a revolution virtuously begun and destroyed those who procured it."

It seems strange that with all his suffering for the help he gave to humanity, he still persisted in his work for freedom. He best explains it in these words:

"What I write is pure nature, and my pen and my soul have ever gone together."

What was lacking was the men to appreciate his work. The freedom-loving men to understand and help him.

Paine was called a foreigner and sent to prison. No charge was made against him. He remained there nearly ten months because no man could stand the ordeal. Most of his friends in France were guillotined and he would have been but for the care or carelessness we do not know which, of the man who marked the doors of condemned prisoners. Paine was ill and his door being open when marked, made the mark come on the inside when the door was closed, and so, was not visible when the headman went his rounds.

We have seen the warlike side of Paine, but he had another side, or many sides. He was an inventor of great ability. Among other things he invented a smokeless candle. The flame going out at one end of the candle, the smoke at the other. He also

invented a planing machine and crane, but the best of all was the iron bridge. He not only invented the bridge but was capable of making his own models. Liberty was his ideal, and slavery of body or mind found in him a deadly enemy.

His faculties were even being exercised for the good of his fellow creatures. The immense range of his power seems marvelous, and his insight most keen and wonderful. Anything of interest to man was of interest to him, and any place in need of a worker was a legitimate field for his labor. Paine's byword was passed in the sombre "drab colored" existence of a Quaker home. His seriousness of life and grave promise of practical results in the thinking world when he should reach maturity.

In speaking of an existence in his boyhood he says: "I well remember, when about seven or eight years of age, hearing a sermon read upon the subject of what is called Redemption by the death of the Son of God. After the sermon was ended, I went into the garden and as I was going down the garden steps for I perfectly remember the spot, I revolved at the recollection of what I had heard and thought to myself that it was making God Almighty act like a passionate man, and killed his son when he could not reform himself in any other way, and as I was sure a man would be hanged that did such a thing, I could not see for what purpose they preached sermons. This was not one of that kind of thoughts that had any bearing in it of childish fancy; it was to me a serious recollection arising from the idea I had that God was too good to do such an action, and also too almighty to be under any necessity of doing it. I believe in the same manner at this moment; and I moreover believe that any system of religion that has anything in it which shocks the mind of the child, cannot be a true system."

So we see that the idea that Christ was crucified, because that was wicked for God to do, was believed by him when only eight years old, and fifty years afterward he adds, "any system of religion that has anything in it that shocks the mind of a child cannot be a true system."

"We are little able, in the present day, to appreciate the reverence with which Paine was regarded by those who saw in him the greatest apostle of liberty in the world. Eliza Paine spoke a very genuine belief when she declared Paine probably the most useful man that ever existed upon the face of the earth.

Finally he came home to America. He always had many friends, but many deserted him as his "Age of Reason" became known to them. He was neglected by those who would be expected to stand by him.

Probably the worst blow he ever received was to have the right to vote refused him in New York on the ground that he was not a citizen of the United States. Not a citizen of New York, when the home in which he lived had been presented to him by the State of New York for his services in making it a state, and he had lived on money presented to him by Pennsylvania for his services there. Not a citizen! Can Christianity with its pretense of charity and brotherly love go to such an extent as to be prejudiced?

Yet incredible, as it appears, such is the case (and George Washington wrote that the one who refused Paine's vote did rightly) and Paine died before the courts of New York recognized him as a citizen after that gratifying insult.

These "patriots" had worked with him as far as their limited skill could determine was right, but when he could see a horizon beyond them, they refused to go and put all possible obstacles in his way. They forgot he had been their nurse and guide in Republican childhood, forgot they were given a measure of freedom through his efforts, forgot gratitude to an old friend, forgot honor, forgot they were human beings, and so deserted this grand warrior who loved peace so much that he would fight for nothing else.

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We don't propose to waste any time looking for an invisible God. It should be his business to look after us.

We are told to search for immortality. It has also been said

that God alone hath immortality. So when we find God we can safely say we have found immortality.

Ministers will ask: Is it possible for God to forgive man? But we, after taking a careful view of the case, would ask: Is it possible for man to forgive God?

How could a God accept his own sufferings in justification of the guilty? That would be a complete subversion of all ideas of justice and morality known to mankind.

A God could not make a law for man, then suffer in the place of the man who had violated it, then say to the law that had been carried out and duly enforced.

The Bible renounces religious liberty in toto. All it says on that subject is: "He that believeth and is baptized shall be saved; he that believeth not shall be damned."

Hear the Christian pray: "Our Father who art in heaven, lead us not into temptation." Does God lead them into temptation? What is the devil doing while God is tempting them? Does God and the devil both tempt them?

Once upon a time, before things had been made, God was a very clever artisan. Day and night he kept on working, and talked very little. But he was always inventing something new, suns, comets, and so on. He was once told: "You really ought to write a book and perpetuate these magnificent results."

"No," replied God, "nothing is as yet as perfect as I should like. Just let me complete my discoveries, and we'll see."
But one fine day God died, quite suddenly—perhaps of heart disease. His son, who was being brought up by the Jesuits, was at once called in. He was a gentle and zealous youth, without an inkling of practical mechanics. He was conducted into his father's workshop.

"Start away," they told him, "and govern the world."

The poor boy was in a quandary and asked:

"But how did my father do it?"
Oh, he used to turn this wheel and make this or that out of it. The son is turning the wheel—and the engines are reversed—Stendhal.

MUSINGS BY WETTSTEIN.

Physicists and chemists seeking for "Creative Power" outside of matter or nature reminds me of the old lady searching for her glasses on her nose. Why search for the creative power extraneous from matter when the sum of all creative, or rather formative, power of which the scientist has any knowledge is in the matter producing the phenomena for which he seeks a creative power?

There is nothing IN a watch that makes it go—it "goes" itself.

There is nothing IN a man that thinks—man himself thinks.

There is nothing IN an atom that moves—it moves itself or in conjunction with other atoms.

There is nothing IN matter that acts upon or animates it—it acts itself.

There is no overruling power or "Divine Artifice" IN the universe that causes cosmic phenomena and life—infinites eternal nature alone does it. It is too big a job for a solitary worker.

BIBLE CLASS QUIZ.

The Philosophical Bible Class Book, "Bible Myths and Their Parallels in Other Religions," by Doane. The Class Reader first reads the lesson for the day; then the Quiz Master begins the Memory Training of the class. The reader silently follows the quiz in the text. The Quiz Master, after receiving a satisfactory answer in substance, reads the answer in the Quiz. If a question has been put to three members of the class without a satisfactory reply, the reader without request, proceeds to read that portion of the text covered by the question. The question is then again put to the class, etc.

Singing: Cosmic Hymn Book. Lesson for March 27, 1910. "Paganism and Christianity," Chapter XXXVI, from page 394 to page 399.

Question—The ancient Scandinavians consecrated one day in the week to the Supreme God Odin, or Wodin; even at the

present time we call this day Odins-day. Please state the Norse Swedish, Danish, Anglo-Saxon, Dutch and English names for that day.

Answer—Old Norse, Odinsdag; Swedish and Danish, Onsdag; Anglo-Saxon, Wodnesdag; Dutch, Woensdag; English, Wednesday.

Q.—How was the great festival day changed from the seventh-Saturday-day to the first-Sunday, among the Christians?

A.—By Constantine, a sun-worshiper, who had, as other heathen, kept the Sunday, publicly ordered this to supplant the Jewish Sabbath.

Q.—What was done with other pagan festival days, idols and churches?

A.—The days were changed into Christian holy-days, the idols were converted into Christian saints, and temples into Christian churches.

Q.—Can you name a number of temples that changed?

A.—The temple at Rome, sacred to the "Bona Dea," the "good goddess," was dedicated to the Virgin Mary; the sacred place to Apollo is now the Church of St. Apollinaris; the temple of Mars is now the Church of St. Martin.

Q.—The noblest heathen temple now remaining in the world is the Pantheon, or Rotunda, which was dedicated to Jove and all the gods, is now reconsecrated to whom?

A.—To the mother of God and all the saints.

Q.—The church of St. Reparata, at Florence, was formerly a pagan temple, dedicated to whom?

A.—To the great goddess Nutria.

Q.—The church of St. Stephen, at Bologna, was formerly the temple of whom?

A.—Isis.

Q.—The temple of the Rumanus, and the brazen wolf, is now the church of whom?

A.—St. Theodore.

Q.—The Roman matrons of old used to carry their children, when ill, to the temple of Rumanus. Do the Roman Catholic matrons of today carry their children to this same church of St. Theodore when they are ill?

A.—Yes.

Q.—In Christianizing these pagan temples, free use was made of the sculpture and painted stones of heathen monuments. In some cases they evidently painted over old names and inserted new ones. Can you give some examples?

A.—The Temple "To Mercury and Minerva, Tutelary Gods," is now "St. Mary and St. Frances, My Tutelaries; second, 'To the Gods who Preside over this Temple' is now 'To the Divine Eustorgius, who Presides over this Temple; third, 'To the Divinity of Mercury, the Availing, the Powerful, the Unconquered,' is now 'To the Divinity of St. George, the Availing, the Powerful, the Unconquered; 4th, 'Sacred to the Gods and Goddesses, with Jove the Best and Greatest,' is now 'Sacred to the Presiding Helpers, St. George and St. Stephen, with God the Best and Greatest; 5th, 'Venus Pigeon' is now 'The Holy Ghost represented as a Pigeon.' 6th, 'The Mystical Letters—I. H. S.' is now 'The Mystical Letters—I. H. S.'"

Q.—How were the pagan images treated?

A.—They were in many cases Christianized and continued to receive divine honors.

Q.—What was done with the Statue of Jupiter in St. Peter's, Rome?

A.—He was deprived of his thunderbolt and given the keys of Peter.

Q.—What was the object of the Catholic Church in leaving the pagan images for the Christians to pay divine honors to?

A.—It was done in hopes that in the process of time they would learn better.

Q.—Nestorius, Bishop of Constantinople from 428 A. D., refused to call "Mary the mother of God" on what ground?

A.—That she could be the mother of the human nature only, which the divine Logos used as its organ.

Q.—In many parts of Italy are to be seen pictures of the "Holy Family" of extreme antiquity. The pictures represent the mother with a child on her knee, and a little boy standing close by her side; the lamb is generally seen in the picture. They are inscribed "Deo Soli" and are simply what?

A.—Ancient representations of Isis and Horus.

Q.—How did the Christian monks fix the islander's gods?

A.—Wardog Thor was Christianized—"Michael the War-Angel"; Freyja, their goddess gave

place to the Virgin Mary; the god Vili to "St. Valentine."

F. S. WEAVER ANSWERED.

(By Joel M. Berry.)

Mr. F. S. Weaver undertakes a criticism of my article, in which I stated that an allegorical construction of the Bible would destroy the literal sense in toto. He commences by saying: "Well, the literal meaning is of no value. I did not say the literal meaning was of any value. Mr. Weaver says that. He is simply quarreling with himself in that case. I said that an allegorical construction would destroy the literal meaning in toto, and say so yet. He then says: 'Berry takes the Bible as it reads. So do other orthodox people.' That would imply that Mr. Weaver does not take it as it reads. We wonder who employs Mr. Weaver to write up allegorical notes for the people, and put allegorical construction on those already written."

Mr. Weaver then classes me as an orthodox. A very complimentary title. And as for Paul, he says that he told a lie that the grace of God might the more abound. Perhaps he lies a little when he tells Mr. Weaver to read the Bible as an allegory. He also says that "And is called Adam." We are now four score years of age, but outside of Mr. Weaver, we have never seen or heard of such a rendering of the term "And" as that before. That is Mr. Weaver's own allegorical definition of the word And, we suppose. In that case, we wonder what his definition of the word Adam would be.

In our article we asked: "What became of the female, or woman, created on the sixth day?" He says: "Maybe Berry can tell us what her name is, and if he does then we will tell him all about her." Now we contend that sounds a little allegorical; for if he is able to tell us all about her, he ought to be able to tell us her name himself. Now we are ready to wager one year's subscription to the Blue Grass Blade that Mr. Weaver can tell us a particle more about that woman than our own self. He can give his opinion, but opinions are not proofs.

We think he is patterning a wee bit after Paul in this case. Again, he says: "Berry claims that no Savior is mentioned in the Old Testament. We said that the word Jesus was not mentioned; consequently no crucifixion. Berry spoken of in the Old Testament." Berry does not claim it as so says. The Book itself says so.

Weaver says that Jehovah and Jesus are the same person. Now, whoever heard of such a far-fetched conclusion as that? No one, outside of Mr. Weaver.

Again, he says: "Bro. Berry ought to remember that the ancients had no good language. We do not know just how good a language they had, but one thing we do know, and that is, we don't hear of them calling the mind Adam, nor Jehovah Jesus. Neither do we find reason personified as Jehovah or Jesus, for we don't find anything very reasonable about either one of them."

And finally he says: "If Bro. Berry and other so-called Free-thinkers would try to learn something and stop copying from the ancients, they could unport orthodoxy in a year." Now, we say, if Bro. Weaver would spend his time in trying to teach the people how to live good, honest, moral lives, instead of calling them ugly names, as he has done me, he will not doubt have as many friends.

He says that most Liberals delight to abuse those who differ in opinion with them, which statement we denounce as untruthful. It is only from such men as Mr. Weaver we hear such talk as that. And in closing, we wish to say that we can respect Mr. Weaver as a man, but not as a gentleman until he rescinds the uncalculated abusive epithets applied to me as well as to all Liberals in general. Nat'l Military Home.

SAVINGS OF INGERSOLL.

(By Joel M. Berry.)

It is stated in the Bible that the

Devils believe. It would seem from this that belief is not such a meritorious thing after all. Is it possible that God will hate his enemies when he tells us we must love ours. He says he takes vengeance on his adversaries. The enemies of God cannot injure him; ours can. How could you injure a conditionless being? Is it necessary to believe in the existence of an infinite intelligence before you can know right and wrong? Banish me from the Garden of Eden as quick as you please, but first give me a hountful feast from the tree of knowledge. I want no part in hell where the saved down with merry shouts the cries and sobs of hell. Against this heartless doctrine every honest soul should enter its solemn protest.

By putting intention back of what man called good, God was produced. Then by putting intention back of what man called bad, the devil was created. Leave the intention out, and gods and devils fade away.

Why should a God of infinite wisdom wish to experiment with man? The very thought of such a thing is a slander upon his dignity. If God knew that his book would be understood differently by each one, then my understanding of the Bible is the real revelation. If this is so, I have no right to take the understanding of another. It will not do to

say that the universe was created and then say that such creation was miraculous. Who knows that the universe was created. We must not jump at conclusions. If it was not created and has existed from all eternity, then the miraculous is impossible. No miracle can be established by human testimony; but throw away the miracles of the New Testament and all the other teachings of Christ don't amount to a grain of sand.

It is impossible to establish any creed or system of faith and belief by a miracle. Like all other religions, Christianity is a mixture of good and evil. The church has made more orphans than it has fed. It has never built asylums enough to hold the insane of its own making. It has shed more blood than light.

In speaking of the imaginary heaven and hell, Ingersoll says: "They (the church) put a master tyrant in the sky, and warm their hands at the imaginary fires of Hell." Then says: "It is related of Horace Greeley that one cold day he went into a country store; sat down by the fire; threw out his hands in the act of warming, when the store boy came to him and said: 'Mr. Greeley, there is no fire in that stove.' Mr. Greeley looked at the boy and remarked: 'You little rascal! What did you tell me that for! I was getting good and warm.'"

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MOSES AND JOSHUA.

(By Joel M. Berry.)

In the Old Testament we have the account of how two great leaders of the people, Moses and Joshua, spent their lives in murdering poor innocent women and children, and everything else that drew the breath of life.

Aurder, robbery, and the destroying the peace and happiness of some other nation seem to have been the chief aims and objects of their lives. And both claim to have carried on their work of death and destruction under the special supervision and command of a just, all-wise and merciful God. Now if any one can see any justice or mercy, or anything god-like in such horrible butchery, they can see more than I. Yet we find Bible lovers and believers who will read those miserable works of bloodshed and death, swallow them all down as the inspired word of God, and then give him the praise of being "Our Father who art in heaven, hallowed be thy name."

Moses claims that God chose him as the leader of his people Israel, for he wished them to subdue and conquer all other nations. Was not the Lord able to do the work himself? It seems not, and the birth and preservation of Moses is made to border strongly on the miraculous. The first thing he does after arriving at the age of maturity, is while no one is looking, to murder a poor Egyptian and hide his body in the sand. He says that he was made a God to Pharaoh, and that he hath seen and talked to God face to face. He says that the Lord was right with him from start to finish, that he gave him anything he would ask, and that the Lord supplied him with a huge army and sent him forth on his work of destruction. He also says that the Lord sent out lying oracles before him, in order to deceive the people, and that on one occasion no less than four hundred prophets were deceived at one time. The Lord says also: "And if a prophet be deceived when he hath spoken a thing, I the Lord hath deceived him, and will stretch out my arm against him." He also states that the Lord prepared the way for him by sending swarms of flies, frogs, locusts, darkness, a thick vision of the people with boils, hail and hornets, all to bring them into subjection to the God Moses. On another occasion, Moses is ordered to take the heads of the people whom he hath slain, and hang up before the Lord against the sun, that the fierce anger of the Lord might be turned away.

Finally the Lord tells Moses to vex and avenge himself on the Midianites, a powerful nation of people living in peace and quietness, molesting no one. He accordingly raises a huge army of twelve thousand men and sends them out, and they slay all the male portion—men and boys, and the women and children they kept alive. So they returned, and Moses met them coming back, and asks: "Did ye save the women and children alive?" When told they had, he was wroth, and ordered them to kill every woman and child of the prisoners. All but the young girls and virgins; these the officers of the army were to keep alive for their own use; and when they came to count up, Wilson's usual well-known style—firm, forceful, non-compromising, yet withal, eloquent, logical, sympathetic, beautiful, tender, hopeful, sweet, leaving a profound impression upon all present. While it shocked a few, the general after-sentiment was one of approval, many saying they had never listened to such a grand funeral sermon.

Among the chief mourners were Mr. Timothy Senour, an older and only surviving brother of the deceased. He is one of the substantial farmers of this community, loved by every one, and generally known as "Uncle Tim." Like his brother, he is an enthusiastic Liberal, firm in the conviction that the progress of humanity depends upon the emancipation of the human mind from the fears and superstitions, and binding creeds of past ages. Likewise, "Aunt Jane," wife of "Uncle Tim," a woman of fine personality and strong character, is equally enthusiastic in the cause of mental liberty. If character be the result of one's belief, these grand old people are certainly evidences of the uplifting goodness to be found in Freethought; at least, they are shining examples, in refutation of the charge that infidelity makes bad people.

Now that the ice is broken, we expect that such funerals will be more frequent in the future. If every community could experience the same, the Freethought

light with them, that he commands the sun and the moon to stand still. He captures and kills them all. He goes from one kingdom to another, and slays all who come within his reach. It is stated that he subdued and killed thirty-one kings, with all their subjects. He finally gets old and has to retire. But like Moses, when he dies, he beats the minister out of his just dues, by preaching his own funeral sermon. He tells us his age and where he is buried; and also tells us all about what the Elders of Israel did that outlived him; and it takes a pretty smart man to do that.

The Bible tells us that no murderer hath eternal life abiding in him; but here we have two men who spent their lives in murdering poor, helpless men, women and children; and both claim that they did their bloody work under the direct supervision and command of a God who says: "Thou shalt not kill."

Now the question is: Does God after making the above comparison, then go and produce great nations of people on purpose to have the fun of killing them?

Let all believe who can!

BIG FREETHOUGHT FUNERAL

At Independence, Ky.

Independence, Ky.,

Mar. 20, '10.

Editor Blade:—

I wish to report the death and funeral of A. J. Senour, of this place. Mr. Senour was 72 years of age, and had been a life-long resident of this vicinity. He was a man of wide acquaintance, and universally respected for his upright character, and kind and noble nature. The Senour family has long been recognized as one of the old established families of this community. Among the younger generation are men eminent in the professional and business world,—among them Dr. Senour, of Union, Ky., Dr. Senour, of Cincinnati, Dr. Senour, of Speers Hospital, Bellevue, Ky., and J. Atwood Culbertson, of Pittsburgh, Pa., grand son of Mr. Senour, and all of whom attended the funeral.

Mr. Senour, in his usual practical way, arranged for his own funeral, desiring that the last act pertaining to his life should be the testimony and example of his belief. He wished the occasion to be used as a means of helping to free the minds of others, and lifting them to a higher plane of thought; so, he provided that Dr. Wilson, of Cincinnati, should officiate.

The funeral took place at the County Court House, and the large crowd attending, many from a distance, was evidence of the high esteem in which Mr. Senour was held. Every seat in the Court House was filled, and the aisles and doorways packed with those standing. It was the first Freethought funeral ever held in this community, and although it was the same hour as church services, the leading citizens were present,—attorneys, physicians, business men, and farmers far and near. Many an old gray head was present, and many such, for the first time in their lives, listened to a Freethought address, and all were alive with curiosity and interest.

The address was given in Dr. Wilson's usual well-known style—firm, forceful, non-compromising, yet withal, eloquent, logical, sympathetic, beautiful, tender, hopeful, sweet, leaving a profound impression upon all present. While it shocked a few, the general after-sentiment was one of approval, many saying they had never listened to such a grand funeral sermon.

Among the chief mourners were Mr. Timothy Senour, an older and only surviving brother of the deceased. He is one of the substantial farmers of this community, loved by every one, and generally known as "Uncle Tim." Like his brother, he is an enthusiastic Liberal, firm in the conviction that the progress of humanity depends upon the emancipation of the human mind from the fears and superstitions, and binding creeds of past ages. Likewise, "Aunt Jane," wife of "Uncle Tim," a woman of fine personality and strong character, is equally enthusiastic in the cause of mental liberty. If character be the result of one's belief, these grand old people are certainly evidences of the uplifting goodness to be found in Freethought; at least, they are shining examples, in refutation of the charge that infidelity makes bad people.

Now that the ice is broken, we expect that such funerals will be more frequent in the future. If every community could experience the same, the Freethought

cause would advance with leaps and bounds.

The Freethought funeral is the best method we have of reaching the public, as illustrated in this instance, and strange that Liberals are not more alive to its importance. W. P.

The doctrines of immortality, of freedom, and of a God who is, in his relation to ourselves, separable from this process—is not only a system which is unsupported by any single scientific fact, but is also a system for which among the facts of science it is utterly impossible for the intellect to find a place.—W. H. Mallock.

The doctrine of mental freedom is vindicated. Bigotry is not dead, but its fangs are drawn. It has come to be seen that the devoutest of minds are not necessarily those which unquestionably accept the teaching of authority, but those who bend themselves seriously and fearlessly to search for truth wherever it may be.—David Christy Murray.

There is no fool so great as he who will not investigate. There is no one so blind as he who will not see.

Uncle Hiram (looking at bath tubs in a plumber's window)—"Well, I swan! I've heard that these here New Yorkers are pretty perky, but I never supposed they had the cheek to take a bath in the front window."

It was in an experience meeting in an African Methodist church over in Virginia. They had been singing the well-known lines:

"While the lamp holds out to burn,

The vilest sinner may return."

A new convert had been giving in his confession. He had told the brethren and sisters all the sins of his life, and more too, with all their aggravations. He had confessed to every crime known to the statutes and every sin known to the deologue. When he paused for breath, gasping at his own wickedness, a brother in the gallery shouted solemnly: "Put out dat lamp!" "Wha' fer?" asked the pastor. "Coz," said the solemn brother, "the vilest sinner done returned."

Let us, if possible, banish all fear from the mind. Do not imagine that there is some being in the infinite expanse who is not willing that every man and woman should think for himself and herself. Do not imagine that there is any being who would give to his children the holy torch of reason, and then damn them for following the sacred light. Let us have courage.—Ingersoll.

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Voltaire will always be regarded as the greatest man in literature, of modern times, and perhaps even of all time. —GORTER

Archeism and fanaticism are the two poles of a universe of confusion and horror. The narrow zone of virtue is between these two. March with a firm step in that path believe in God and do good. —VOLTAIRE

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